THE SIXTH PART OF THE Christian-Quaker,

Distinguished from the

Apostate & Innovator,

BEING

A JUST DEFENCE

Against the Reproach of Scandalous *Tongues* and *Pens*,

AND

A *PROPER LOOKING-GLASS* for a Meeting in *London*, termed *The Second-days Meeting*, who are reputed the Approvers of three Books, or Papers against a *Treatise* Entituled, *The Christian-Quaker*, &c. in Five Parts given forth by *W. R.* on behalf of himself and other Friends in Truth concerned.

By *W. R.* [illegible]

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London, Printed for *W. R.* In the Year, 1681.

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The INTRODUCTION.

DID my own Reputation as a Man, or Christian, lie only at Stake, I might the sooner satisfie my self to remain in silence, patiently to undergo the unjust Reproach of scandalous *Tongues* and *Pens*; and solace my self with the Enjoyment of that *Inward Peace*, which the Lord through his Mercy hath (in the midst of all my Exercises, for the clearing of my Conscience) made me Partaker of.

But, when I consider what Multitudes of the weaker sort of People are apt to be deceived, by imbracing *Shadows* instead of *Substance*, and *Lies* for *Truth*, taking their measures of some Friends more from the reproachful and scandalous Terms, undeservedly given by our *Opposers*, than from Matter of Fact committed, or any real ground of Conviction, that such have merited our *Opposers* re-

criminating Reflections, it hath been one Motive amongſt others, occaſioning me once more to appear in Print: and one part of my end therein is, that ſome ſhort diſcovery (in a few Lines) may be made (ſo far as at preſent I find freedom in the *Truth*) of the ways and meanes by which ſome ſimple-minded Friends have been betrayed to reproach their Friends and Neighbours, when in reality they have had no juſt cauſe ſo to do, unleſs a declared Diſſatisfaction touching *George Fox*, or others of Party with him, on juſt occaſion, ſhall, without any manner of Examination, be deemed ſuch.

In order to what I have premiſed, I ſhall take a little notice of three Printed Books, or Papers againſt the Book Entituled, *The Chriſtian-Quaker*, &c.

The *Firſt*, In the Name of *Chriſtopher Taylor*, contains two Sheets three Quarters, and is Printed for *John Eringhurſt*.

The *Second*, In the Name of *Thomas Laurence*, containeth a part of a Sheet, and the price thereof (as he tells his Reader) is an half-penny, Printed for *Benjamin Clark*.

The *Third*, Is partly in the Name of *John Pennington*, and partly in the Name of his Mother *Mary Pennington*, and contains two Sheets, Printed alſo for *Benjamin Clark*.

Before I take notice of any thing therein contained, I think meet to inform the Reader, that the Scope of their writing, and Names of Perſons for whom they are Printed, compared to what I find written in the 12th. Page of the *Introduction* of a Book againſt the *Chriſtian-Quaker*, in the Name of the *Second-days Meeting*, are ſufficient Evidence to Intelligent Perſons among the People called *Quakers*, that they are given forth by the Approbation of a *Meeting* uſually conſiſting of uncertain numbers of uncertain qualified Perſons, called the *Second-days Meeting* in *London*; who though they may pretend themſelves to be inveſted with *Spiritual Power* to correct or ſuppreſs what is brought before them; yet let all Friends know that theſe few Lines will remain as a Record to the *Infamy* and *Shame* of ſuch as have approved ſuch undeſerved unchriſtian-like Language and Treatment, wherewith the aforeſaid Books or Papers are ſtuft, as by theſe few Lines is made appear.

* Note, *A Reply to the ſaid Book, is ready for the Preſs.*

The Conſideration hereof occaſions me to ſignifie that one part of my

my Concern to take notice of the aforesaid Books or Papers, is more to discover what is acted under Pretence of that *Church-Government*, whereof the said *Second-days Meeting* is a part, than to detect the Persons whose Names are subscribed to them, and so leave every Readers Judgment free, how far this Discovery renders them guilty of abominable Wickedness and Deceit.

'Tis frequently brought to my Ears, that our *Opposers* common Discourse is, 'That I have written a wicked Book against the 'Faithful Friends of Truth, that if all I had therein written were 'true, yet the Spirit that gave it forth, must be wrong, and the 'same with *Hams*, because it discovers the Nakedness of a Father, 'and publisheth it in *Gath* and *Askalon*, to make the *Uncircumcised* rejoyce; and such as dislike it on this ground, have desired that it might be called in again.

This Discourse I am willing first to take notice of, because by the Scope of the aforesaid Books, it seems to be the sense of the Givers forth, and Approvers there of.

If the mere discovering of Nakedness by one * Professor of Truth against another be a Sin, then doubtless Paul was such a sort of Sinner in leaving it on Record, *That he withstood* Peter (the Eldest Apostle) *to the face, because he was to be blamed for his Dissimulation:* [Read the 2d. Chapter to the *Galatians*] and if any say, *Paul* published it not in *Gath* and *Askalon*. To this I answer, that from the 14th. verse of the said Chapter, we learn, that *Pauls* Reproof was before all men, his words are these, *But when I saw that they went not the right way to the Truth of the Gospel, I said unto* Peter *before all men, If thou being a* Jew, *livest as the* Gentiles, *and not like as the* Jews, *why constrainest thou the* Gentiles *to do like the* Jews. I shall now leave it to the consideration of such as are acquainted with *George Fox*'s Actions, whether *Peters* Dissimulation be not a proper *Looking-Glass* for *George* to behold his Face in, witness his Advice to *Mary Pennington* to secure Worldly Estate from the Spoiler, when 'twas likely to be seized for Obedience to Christs Command, compared with his reflecting Paper, touching making away Estates from the Spoiler in time of Persecution for Worship of God, according to the Apostle's Counsel; witness his advice to *Nathaniel Crips* and *Robert Arch* to buy their Tithes, compared with his known Severity at other times against Payment of Tythes.

* Note, John Pennington *in the first page of his Complaint, acknowledgeth me a Professor of Truth.*

Tythe. Witneſs his Advice to Friends in general, not to Judge one another, nor to lay open one anothers Weakneſs behind one anothers back; nor yet to Back-bite, and yet behaves himſelf in his Travel, as if 'twas great part, if not the chief part of his Buſineſs ſo to do. Witneſs his Counſel to follow Reports until the Original Reporter was found, and yet take liberty to hear and receive Backbiting Reports againſt his Friends, and not only ſo, but to hide the Reporter when the Matter hath been denied, that this hath been his State, I am capable for to prove, ſee *Chriſtian-Quaker*, 5th. *Part*, *Pages* 42, 43, 44, 45, 46, 24, 25, 54, 55, 8.

'Tis alſo obſervable, (as appears in divers Parts of the *Chriſtian-Quaker*) That *George Fox*, and divers others of Party with him have endeavoured to diſcover Nakedneſs in their Brethren, which being to my knowledge very publickly known amongſt the People called *Quakers*, I think it the leſs needful to cite Inſtances hereof: And though 'twas from a wrong Spirit in *Ham* to uncover his Fathers Nakedneſs, yet it is a falſe Application to me, &c. concerned in the *Chriſtian-Quaker*. For * *George Fox's* endeavouring to uncover pretended Nakedneſs in my Brethren, as alſo ſending abroad Reproaches thereof to be ſpread amongſt Enemies as well as Friends, was one occaſion that we did proceed to preſs thereby to act the part (not of Curſed *Ham*, but of that Man of God who commended *Ham's* Action (even as we have done the like of *George Fox's*) to Poſterity.

* Note, *See Chriſtian-Quaker* 5th. *Part*, *Pages* 85, 88, 87, 18. *and the Preface. Many other Inſtances might be cited.*

Object. Some may ſay, *That neither George Fox, nor his Party have publiſhed the Nakedneſs of any Brethren, whom they profeſſed not the Truth. But if Report be true, this hath been publiſht amongſt Prieſts and others, not reputed Friends, as ſo much as owning the Principle of Truth in which we have believed.*

Anſw. If any ſhall ſo object, I may reaſonably ſuppoſe that they are ſuch as have ſucked in ſuch Advice as *John Bringhurſt* gives in his Preface to *Chriſtopher Taylors* Epiſtle, *viz.* *Not to read

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'The Book Entituled the *Christian-Quaker*, and not only so, but 'may be at Unity with a new sort of Doctrine published in some 'publick Meetings for Worship of God, to this effect, that as in 'the natural Body, the *Eye* is placed to see for the rest of the Mem-'bers, so in the Spiritual Body, God hath placed one Member as 'an *Eye*, to see for the rest: And on the Foot of this Doctrine, and the aforesaid Advice, approved by some termed Brethren, (unto whom also we have been exhorted to have an Eye) may not dare to read the said Book, which if they had, they might in the 13th. page of the Preface, have been informed that *George Fox* sent abroad three Certificates touching *John Story*, with direction to shew them both to Enemies and Friends, which doubtless were in order to discover some pretended Nakedness in him, and that *John Story* (whom I may term *George Fox's* Factor in *Bristol* (if it be proper to speak in his own Language) shewed a Letter written by *George Fox* to defame me undeservedly unto one *Joseph Forrest*, who was never accounted as I know, or ever heard to be of the People called *Quaker*) as in the 18th. page of the the 5th. *Part* of the *Christian-Quaker* doth appear. *Moreover* in the 28, 29, 30 Pages of the *Post-scripts* to the Preface of the *Christian-Quaker*, are cited divers Passages out of some Printed Papers published in the Name of *Ann Whitehead* and *Mary Elson*, which import a Publication of Division in Print particularly relating (as *Mary Elson's* words are) to her Native Country *Wiltshire*, and this before the Publication of the *Christian-Quaker*, for it was not then wholly Printed, just had, it could not have contained any Citation thereof. I also well remember (being an Ear-witness) that *Robert Langley* of *Naylsworth* vilified and defamed *John Story* by Name, and that in the presence of *George Fox*, on the *First-day* of the week, in a publick Meeting for Worship of God, within the City of *Bristol*, some years past, before (as we supposed) 1500 People, of whom many were no Professors of Truth (it being then the time of a Fair) and yet no Reproof from *George Fox*, or any of his Party was then manifested, nor yet at any time after, so far as ever I did hear; 'tis to be doubted that he well approved that Action, for I could, and doubt not, but yet can bring Testimony, that *George Fox* suddenly after his Departure out of the said Meeting, said to a Friend of *John Stories*, to this effect: *If John Story he*

your

Your Christ, then take him: 'twas an unsavoury Expression in him in many respects, and seems to import that at that time, some outward Man, visible to *Carnal Eyes* (as *John Story* was) was reputed at that day to be Christ; those who are Friends to *John Story*, as well as to the Truth, detest the thoughts of owning any mortal Man *to be the Christ of God*: and since the weakness of *Solomon Eccles* (to go at present no farther) hath given very publick occasion of discourse touching *George Fox*, as if he were the —— it is become Cause of Admiration to some, that *George Fox* hath not more publickly than is yet known, and that by Print too, declared himself to be a mortal Man: his Pen would have been far better exercised in such a work, than it was in giving such an idle flouting, or scornful Answer to *John Wilkingson* as he did on the occasion of his saying that *George Fox*'s Body must turn to dust, see the 4th. Part of the *Christian-Quaker*, pag. 48, 68, 69, 70.

As to the Publication of my Book, as in the *Objection*, I have this to say; though 'twas never my practise, order, or advice to publish it amongst *Priests*: yet 'tis impossible for me to prove that it hath not in Such sort of Negatives under my Circumstances cannot be proved. However I must acknowledge it hath been at some time under my Consideration, that considering the Cost and its Circumstances, it would have been no Breach of Christianity if I had proclaimed it even in *Gath* and *Askalon*, because I did discharge my Duty towards such as once I accounted my Brethren, as may be seen at large in my Book, and in particular, in the *Preface* and *Postscript* thereto. And on the whole Matter, it appears to me that they are so far from acknowledging their Errour, as that they persist therein like Persons hating to be reformed; and not only so, but I have been evily intreated for so doing, and Endeavours have been used to shut the Door amongst *Professed Friends* against me, so as that my just Complaint should not be heard. And in as much as *Bristol* was threatned to be an *Anvil* to beat upon, and since hath been so made, and my self by Name in a publick *Meeting* reflected on, even in the same Language as *Elimas* the *Sorcerer* was, and by that meanes become the Subject of divers sort of Peoples Discourse, both of *Professor* and *Prophane*, in publick *Coffee-Houses*, and other publick Places, I thought it but just that some particular Friends that were sober Persons, and with whom I had dealing should have the sight of my *Defence*, and on

that

that Foot I assented that two or three Persons might have the opportunity to have them, if they would, but when I understood that that very Assent might become an Offence to some, I for their Sakes, more than any other Obligation on my self, as a Christian, did give order (which I can prove by many Witnesses) that none should be disposed or lent to any that Professed not the Truth, and to this day, I have not, neither is it in my Thoughts at present (without some further Motive) to contradict it, notwithstanding I have been reflected upon as a Person hiding my *Talent* in the Earth, because I would not assent to the sight thereof, when desired. Let the ingenious Reader now consider, whether what I have done amounts to a Publication thereof in *Gath* and *Askalon*.

I now come to shew that if I had publish't the said Book amongst the *Uncircumcised* in a general way, yet the allusion to what was forbidden to be publish't in *Gath* and *Askalon*, is very improper in my Case.

From the *Scripture of Truth* we learn (2 *Sam.* 1. 20.) that *David's* Counsel was, *That the Death of* Saul *should not be published in* Gath, *nor in the Streets of* Askalon, *lest the Uncircumcised should rejoice*: but yet we also learn (1 *Sam.* 28. 18, 19. 1 *Sam.* 31. 8. compared with 1 *Sam.* 15. 24, 25.) that though *Sauls* Kingdom was rent from him, and he slain, because of his Rebellion, yet he acknowledged his Sin, and prayed that his Sin might be taken away: but as for *George Fox* (touching whom a *Concern of Conscience* for Truths Sake, was with me to treat as I have done) I understand not that he is in any wise come to an acknowledgment of his Sin, as *Saul* was, much less to pray that it might be taken away. Oh that the day were come wherein he might have a real Sense thereof: and if it were so, that the Lord suffered *Saul* for his Rebellion, to fall on the *High Places*, notwithstanding he hearkened to the *Word of the Lord*, through the Mouth of his Prophet *Samuel*, so as to acknowledge his Sin, and pray that it might be taken from him; me-thinks it should be a warning to *George Fox* and others of his Party, to hearken unto the *Word of the Lord* that came unto his Servant *John Wilkinson*, the 20*th.* day of the 6*th.* month 1675, which was on this wise, *viz. To repent and turn from their Proceedings, and leave Gods People to the Order of his Gospel and Command, and that if they would not, then the Lord himself would break them, and turn them one against another about their Orders.*

I am well sensible to what a height of Confidence our *Opposers*

are ascended, and do heartily breath unto the God of Heaven, that they may be humbled before the Lord; and in particular, for that high and lofty one *George Fox*, that so he may not utterly fall in the height of his vain Imagination, even as *Saul* did on the *High Places* for his Rebellion.

Tis next with me to treat a little on the advice of some to call in my Book, which occasions me in the first place thus to premise.

There are *Times* and *Seasons* wherein (in a more than ordinary serious manner) my heart is even ript open, naked and bare before the Lord, and in a sense of his Love in calling me (amongst many others) to the acknowledgment of the *Truth*, hath it pleased the Lord to tender me, and in that *Frame of Spirit* I have most seriously examined my self, with respect to the *Work* I have been exercised in, and called unto, and for which I now suffer Reproach undeservedly: and this I in the *Truth* can say, that of all the Actions of my Life, since the day of my Remembrance, I know not of one in which I have more Peace, and Content, and Satisfaction than in the preparing, printing, and publishing, so far as I yet have, the Book Entituled, *The Christian-Quaker*, and therefore I dare not call it in on the Foot of such Advice, as aforesaid.

I remember the Apostle *Pauls* Counsel to the *Romans* of different Perswasions in some things was, *To follow after the things which make for Peace*. This Counsel hath been very effectually followed on our Part, Witness a Letter written by *John Story* to two Meetings in the *North*, viz. That called Quarterly, and that called Separate, a Letter written by *William Ford* and my self, and another by *Arthur Eastmead* and *John Mattraverse* at *Bristol-Fair*, when *George Fox*, & many others at Unity with them were there. The *Testimony* given by my self at the House of *Simon Clements*, before eighty Persons at a Meeting occasioned by reason of Differences: the Import of some part of all being to manifest, that on our Part, we were desirous that all Offences might be forgiven & forgotten, and that Friends might embrace each other in that antient Love which was witnessed in the Beginning, being no way desirous to exalt our selves above our Brethren, or to condescend to no other Terms of Peace, than such as should tend to the Exaltation of one Party above another.

Moreover when I was last in *London*, I made a Proposition to several Friends in words to this Effect, that I was ready to assent unto a Meeting of both Parties, for two limited ends.

First,

Firſt, To Invocate the Name of the Lord for forgiveneſs of all Offences and Treſpaſſes committed againſt him on either ſide.

Secondly, As we might expect an *Anſwer* from God, ſo to be ready to forgive each other all manner of Treſpaſſes reſpectively apprehended to have been committed each againſt other.

Who can deny, but that the firſt propoſed *End* is a *Chriſtian-Propoſition* on our Part: perhaps ſome proud *Phariſee* may, I mean, ſuch as may be apt to ſay, *Stand off, I am more Holy than thou.* If the *firſt* be a *Chriſtian-Propoſition*, the *ſecond* cannot be leſs, except it may truly be termed *Chriſtian Fruit* to expect Forgiveneſs of God, and not be ready to forgive one another.

Object. If any object, *We are ready to forgive Perſonal Treſpaſſes, but yet that will not tend to make a perfect Peace between us, becauſe you are not in Unity with the Brethren touching neceſſary things preſcribed in the* Church *ſince* Church-Government *hath been eſtabliſh't amongſt us.*

Anſw. This *Objection* hints not at any Differences touching Principles and Doctrines held forth amongſt us before *Church-Government* was pretended to be Eſtabliſh't, and may very properly be compared to the Difference ſignified of by *Paul* amongſt the *Believing-Romans*. If our *Oppoſers* believe the Apoſtle, as we do, they will then find in the 14*th*. Chapter to the *Romans*, that he deſcribes two ſorts of *Believers*, but doth not ſignifie, that for their *Differing Perſwaſions* they were out of Amity with the Body; but rather the contrary is imported by his *Saying*, *Let every man be fully perſwaded in his own Mind*, *Let us not therefore Judge one another any more*. Verſe 2*d*. of the ſaid Chapter. *Pauls* very Words run thus, *One believeth that he may eat of all Things, and another which is weak, eateth Herbs*. The ſcope of that Chapter clearly ſhews, that he which limited himſelf to the eating *Herbs*, was but the weak Brother, and that the Brother differing from him, was the ſtronger, as by theſe words are ſignified, *v*. 14. *I know, and am perſwaded through the Lord Jeſus, that there is nothing unclean of it ſelf*. By this (it ſeems to me) that ſuch as limit themſelves to one Outward Method touching proceeding in a Marriage, or relieving the Poor, are but the weaker Brethren, and therefore very unfit to pretend themſelves *Church-Governours*, or to quote any of *Pauls* Words, as an Argument to inveſt themſelves in ſuch

* Note, *I uſe the word* Eſtabliſht *for that I find the Word* Eſtabliſh't *uſed to that purpoſe in the Writings of our Oppoſers.*

an Office; but yet may be apt to tell us, as in the *Objection*, *We can have no perfect Peace with such as are out of Unity*, &c.

The word *Peace*, used as aforesaid, occasions me to enquire whether such a Sense be not expressly contrary to *Pauls* Testimony and Counsel on the occasion of two sorts of *Believers*, as aforesaid. *Pauls* words are these, *The Kingdom of God is not Meat nor Drink, but Righteousness and Peace, and Joy in the Holy-Ghost*. Let us then follow these things which make for Peace; this clearly shews that such as had, or should Judge each other about *Meats* and *Drinks*, (which were *Outward Things*) were such as did not follow Peace, and not only so, but that Righteousness, Peace, and Joy in the Holy-Ghost might be witnessed by such as were of different Perswasions touching these *Outward Things*. And if *George Fox* did in years that are past, write as he meant, 'twas then far from his thoughts to set up *Outward Things*, much less endeavour to force a Conformity thereto; else he would not have testified in Print on this wise, *They that set up* Outward Things, *gathers People to themselves, not unto God, and that it is below Wisdom to jangle about* Outward Things. See his *General Epistle* Printed for *M. W.*

To return, I shall now say something further touching the advice to call in the said Book Entituled the *Christian Quaker*, though as I said before, I dare not call it in on the Foot of that advice, given as aforesaid, yet if the occasion wherefore it was published, be removed, I should therefore, so far as concerns me, be ready to assent that all things therein relating to matter of Difference and Reflection be called in, and buryed in the Grave of Oblivion; first taking liberty to collect and publish (if it should be so with me) what is therein *Doctrinally* written.

To give an account of all the Occasions wherefore it was Printed, and afterwards Publish't amongst Friends, is too large, and therefore I do refer the *Reader* to the Book it self (especially the *Preface* and *Postcript* thereto) for Satisfaction in that, nothing doubting but that whoever shall peruse it through, and not in *Spirit of Prejudice*, will easily discern, that sufficient occasion was given to Justifie my so doing, and that all the Revilings of my Adversaries on that account, may worthily return as so many *Darts* to pierce the Bowels of their *Cause*.

However it is with me further to add, That if our *Opposers* are for Peace, we are so to, let them give but the like *Demonstration* for it, as we have done, and I doubt not but it will ensue, and though

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one Expedient frequently propoſed by us, hath been to forgive all apprehended Offences againſt each other, as aforeſaid, yet let the *Reader* know that we have not at any time propoſed any thing on our part, to ſhun a *Juſt Tryal* of any thing that hath, or may be laid to our charge for that we have called for, deſiring that Chriſts Rule might be exalted as a *Standard*, to Try *us* and our *Oppoſers*, viz, *By their Fruits ye ſhall know them.* And when we have propoſed Forgiveneſs of all apprehended Offences, as aforſaid, it hath been chiefly to ſhew how willing we were to forbear any further diſcovery of Nakedneſs in our *Oppoſers*; but ſince our Adverſaries ſeem to be ſuch a ſort of People, as that nothing but *Summum Jus* (and that according to their own ſenſe of Juſtice (againſt thoſe with whom they are not at Unity) will ſerve their turn: what is the reaſon that ſo much Partiality hath appeared amongſt them, as that a Cry for Juſtice againſt *George Fox* cannot be heard, as well as againſt any other Perſon? Alas! can ſuch think us ſo beſotted, as to give heed to Exhortations for excluding Jealouſie, whil'ſt the Cauſe thereof remains: If our *Oppoſers* are really willing that we ſhould embrace that Counſel, we propoſe as an Expedient thereto, as followeth,

Firſt, Let a Teſtimony from the chief of our *Oppoſers* be drawn up when they are Aſſembled at their *Second-days Meeting* in *London*, againſt the Impoſition of *Outward Forms* and *Orders*, under the Notion of an *Eſtabliſh't Church-Government*, by one or more Members of Chriſts Body, to be a Bond upon other Members of the ſame Body to perform, whil'ſt otherwiſe perſwaded in their own Minds, unto which let *George Fox*, as well as others, ſubſcribe, with a Declaration by *George Fox*, that he neither did, nor doth deſign by any thing given forth by him, any ſuch *Impoſition* as by theſe Lines we deſire may be declared againſt. This is now propoſed, becauſe Juſt †Occaſion of *Jealouſy* hath been given that he hath deſigned to impoſe a ſtrict Obſervance of his *Outward Orders*, and that under as ſevere Penalties as his, and his Adherents Power will admit and extend to.

† *See Chriſtian-Quaker the 4th. Part.*

Secondly, Foraſmuch as *George Fox* ſtands charged with divers things reproachful to the Truth, and that *Jealouſies* have entred many, that no Cry or Call for Juſtice againſt him, will be hearkned unto by his Party, for fear of his ſevere Cenſures, *as if what he binds in Earth, is bound in Heaven.* Let a Teſtimony as aforeſaid be drawn

drawn up, that it is but Juſt, that *George Fox* ſhould abide a Tryal in ſuch a Caſe; and not only ſo, but let us be informed, before whom ſuch a Tryal ought to be, and thus may our *Oppoſers* in ſome meaſure, lay a Foundation to exclude Jealouſies that have entred.

I now come to take ſome particular notice of the aforeſaid Books. The Title of that given forth under the Name of *Chriſtopher Taylor*, runs thus. *An Epiſtle of Caution to Friends, to take heed of a treacherous Spirit that is entred into* William Rogers, *and his* Abetters, *as appears in his malitious Book, falſly called the* Chriſtian-Quaker, *&c. who under the Profeſſion of primitive Truth, are betraying it to the World, and putting Truths Lambs into their Bear-Skins for the World to worry, becauſe they have no Power to do it themſelves, who have publiſhed their wicked Book in* Askelon, *the Fire of their Infamy, and have told it in* Gath, *the Wine-preſs to preſs out their ſour Grapes, to ſet the Peoples Teeth an edge againſt the Lambs of God, with wholſome Advice and Counſel by way of Information, that the Simple-minded may not be inſnared by the Crafts and Wiles of Satan, through ſuch fallen Antichriſtian Inſtruments as* William Rogers, *and ſuch as are entred into the ſame malitious Spirit with him.*

What ingenious Reader from ſo large a Title, could expect leſs than one Citation out of what I publiſhed, being above fourſcore Sheets, to manifeſt the reaſonableneſs (at leaſt) of one recriminating part of his Title, but that he hath not done; nay, he is ſo far from it, that he doth not pretend to cite one word out of all my Book, more than the beginning of my very *Title*, viz. The *Chriſtian Quaker* diſtinguiſhed from the *Apoſtate and Innovator*, & yet his Impudence is ſo great, (as page the 3*d*.) to accuſe me, that my end in writing and printing, *is to abuſe and miſrepreſent the faithful People of the Lord (and eſpecially ſuch as have been Faithful) Eſpecially that Dear and Eminent Servant of God* George Fox, *and to contradict his Bleſſed Life, in which (ſaith* Chriſtopher Taylor) *he is ſtill made Inſtrumental in the Hand of the Lord, to bring forth Bleſſed Things for the Service of God and his Truth, from the Oracles of the Divine Breath, to the Praiſe of his Name for ever.* As to *Chriſtopher Taylors* laſt cited word, *for ever*, if his meaning be with relation to *George Fox*, I ſay, that if he had added, *if he keeps his Place and Habitation in the Truth to the end*, it would have ſhewed a better Underſtanding, ſince we learn from the Holy Scriptures, *That if a Righteous Man turn from his Righteouſneſs, and commit Iniquity, his Righteous Deeds which he hath done ſhall not be remembred.* To be plain, if his meaning

meaning be as aforesaid, it is cause of Jealousie that *Christopher Taylor* thinks that *George Fox* is more than a man (as a publick Preacher, on Discourse had touching *George Fox*, once told me) and not only so, but such an one as shall never err nor fall, else what is the meaning that *Christopher Taylor* should, not only use the word *for ever* so unwarily, if he spoke it with relation to *George Fox*, but also reflect upon me at that ungodly rate, as he hath, and yet not mention any one particular thing distinct from a general Reflection, more than what he saith of me touching *George Fox* as aforesaid; for if a meer Opposition to *George Fox*, or some other Man against whom I have written be not in it self Evil (even as a meer Opposition to the Son of God that never erred is) there is no reason for any one to take notice of one word written by *Christopher Taylor* against me; especially since what I have brought forth in Print touching *George Fox*, was after I had written to him many Letters of my Dissatisfaction concerning him, and used my utmost Endeavour by writing to the *General Meeting*, by speaking and writing to many Eminent Friends in the City of *London*, and at length by Travel into divers Parts of the Nation on purpose to manifest the necessity that lay upon me to clear my Conscience in Print, unless Satisfaction might be so far given, as that I might obtain a hearing before Friends in Truth; but that could not be obtained, and my naked end was, that if my complaint should appear to them to be just, even as it was in it self, it might without respect of Persons be taken notice of accordingly. For a more particular account of my Christian Proceedings and Reasons for appearing in Print, I refer to the *Preface* and *Postscript* to the first five Parts of the *Christian-Quaker*.

Note, *his Brother* John Blaykling *ascribed Eternal Honour to* George Fox. *See the Fifth Part of the* Christian-Quaker, *page* 77.

'Tis worthy Observation, that there is a *Preface* to *Christopher Taylors* Epistle, subscribed by *John Bringhurst*, wherein he thus saith, *To all such who have, or may have itching Ears to read the Book (meaning the* Christian-Quaker*) it rises in my Heart to caution you to forbear, satisfying your Minds therein, for the Enemy may take advantage upon you, thereby to draw out your Minds to take every thing for granted that is therein Inserted, and so cause you to look out at others instead of looking after trimming your own Lamps.*

The Consideration of these Lines compared with one Part of *Christopher Taylors* Title, *viz.* with wholsome Advice and Counsel

by

way of Information, that the simple-minded may not be ensnared, leads me to observe,

That the best way, (as to me appears) that our *Opposers* have to keep the Simple-Minded from being insnared, is to pin their Faiths on such as *John Bringhurst* and *Christopher Taylor* are, and an uncertain number of uncertain qualified Persons, called the *Second-days Meeting*. 'Tis easy to discern what a *Body of Darkness* is comprehended under such sort of Council, for if it take place, then those who are Simple-minded are no longer to see and hear for themselves, but in the most favourable Construction, must, according to a late Doctrine, have their Eye to the Brethren: and yet me-thinks I behold a confusion amongst our *Opposers*, even relating to this matter; for the Substance of this Doctrine hath been of late also published in publick Meetings for Worship, as before is hinted at, *viz. As in the natural Body the Eye is placed to see for all the rest of the Members, so also in the Spiritual*; and hath been explained, so as that it hath sometimes been taken, *That* George Fox *is an Eye for the whole Body*, and other times, *As if some other Person were an Eye for a Meeting*, neither of which Explanations agrees with this Doctrine, *Have your Eye to the Brethren*. Many Heads and Horns may be exalted with such kind of Doctrines as these, by which the Preachers of the *Light of Christ*, as in the beginning, may become a scorn and derision. *Oh Babylonish Building*, the God of Heaven, *saith My Soul*, 'appear in his due time, to pull it down Root and Branch, that so 'that bright and glorious day wherein we were made Partakers of 'a measure of Christs Light, Spirit, and Grace, renewing the Mind 'unto God by the vertuous Operation thereof in our own illumi-'nated Hearts (whereby we came to drink clear and pure water 'out of our own *Cistern*) may not at length be so obscured and 'overshadowed with such a *Vail of Darkness*, as that any one of us 'may be zealously affected to partake of the muddy waters of ano-'thers *Cistern*, and reject our own that is pure. So much at present may suffice to say on the occasion taken from *Christopher Taylor's* Epistle.

I now come to take a little notice of *Thomas Laurence's* Sheet, the Title runs thus, William Rogers *his* Christian-Quaker *manifested to be* Antichristian, he tell the Reader, *That he hath written a Book against* Seperatists, *That the Price thereof is a* Half-penny, *That he is* 81 *Years of Age, and that two chief Points in Writing, is to be* Plain *and* Short, *That mine is neither* Plain *nor* Short, *but* Ambiguous, Te-

dious

dious, Doubtful, *loaded with many* Lerters, Suppoſitions, *and* Jealouſies, Reiterations, *and* Parentheſis, *many and long* Objections, *that will both trouble and weary the* Reader. I confeſs *Thomas Laurence* hath avoided the *Rock* that I by his Account have run upon, however, as ſhort as he is, he is not free from many Miſtakes. I will not call it, *his Brethrens Method of Lying*, becauſe Charity obliges me to think *Thomas Laurence* makes Conſcience not to tell a wilful and known Lye, and I am the more engaged to call them by the name of *Miſtakes*, becauſe of his Age, which he ſaith, is 81 Years, and that in the numbering the Sheets of my Book, he hath miſtaken many, for he ſaith they are 100 Sheets, when as they want of 30.

A part of his Miſtakes in his own words, are theſe,

'*Firſt*, Thou haſt abuſed *George Fox* double, 1*ſt*. Judged him by '*Hear-ſay*, 2*dly*. Judged him for adviſing to hide Goods in any Caſe.

'*Secondly*, You Preach up Doctrine, but leave out Chriſts-Go-'vernment, and ſo you are rightly called *Seperates*, putting aſunder 'what God hath joyned together, parting *Huſband* and *Wife*, cut-'ting off the *Body* from the *Head*, as if they were all Traytors.

'*Thirdly*, That we have aſſerted many things that are not true, 'but proves it not.

'*Fourthly*, That *George Fox* was the firſt that did begin the dif-'ference amongſt Friends by ſetting up *Monthly* and *Quarterly* '*Meetings*.

'*Fifthly*, That the *Seperates* (a nick-name put upon us) will have 'no increaſe of *Chriſts Government*, and yet in the 28 p. of the *Third Part* of my Book, I aſſert in theſe words, *And ſince 'tis undoubtedly ſo that of the Increaſe of Chriſts Government there ſhall be no End.*

'*Sixthly*, That we charge our *Oppoſers* with *Folly* and *Hypocreſy*, 'that profeſs themſelves Members of the *True Church*, and Be-'lieves as the *Church* Believes.

Thomas Laurence quotes the Words of Chriſt as cited by me, *viz. As I hear, I Judge*, that is, ſaith *Thomas Laurence*, *hear the Party, not report*, and ſo by his own falſe Conſtruction of Chriſts words cited by me, gives himſelf trouble to no purpoſe, he further cites theſe following words, *That the Lord hath anointed and choſen* George Fox *to be in that Place amongſt the Children of Light in this our day, as* Moſes *was amongſt the Children of* Iſrael *in his day, to ſet up Forms of* Church-Government. The Subſtance of the Words are laid down by me as ſeeming to be deducible from an *Objection* raiſed in the 9 pag. of the *Firſt Part*, he alſo ſaith that in the 29*th*.

page of the *First Part*, I assert *That the Place of Christs Government is only within in the Heart*: and further also, that I assert *It is repugnant to the Light in our Consciences to believe that Christs Government should rest upon any Man or Men to be Rulers over others.* He quotes not the Page, that I may examine whether these last words are so laid down or not.

At present, I have no Concern to trouble the *Reader* with what he saith thereto, nor yet the rest of his Sheet, which for the most part, is touching his sense of *Christs Government*, and to exalt the Service of *George Fox* above the Service of *John Wilkinson* and *John Story*, his own Lines compared with his *Title-Page*, and my *Book*, is, without any further Reply, sufficient to shew his weakness, my end in citing what *Thomas Laurence* hath cited of my words, is chiefly to signifie that what I have so noted, is all that he hath cited out of my Book to prove it *Antichristian*, which when compared with the aforesaid Catalogue of Mistakes, will no way erect the *Title-Page*, nor yet the *Person* that was Dictator thereof, nor yet the *Second-days Meeting* at *London*.

Note. *A very Eminent Preacher as Tho. Laurence hath said, dictated that Title unknown to him, and contrary to his Mind.*

Observations on the Book, partly in the Name of *John Pennington*, and partly in the name of his Mother *Mary Pennington*.

The *Title-Page* runs thus, John Penningtons *Complaint against* William Rogers, *relating to the Abuse and Injury done to the Memory of his worthy Father* Isaac Pennington, *in misrepresenting and perverting some of his Writings in his Book Entituled the* Christian-Quaker, *&c.* Whereunto is subjoined somewhat to manifest his Mother *Mary Penningtons* not shunning Sufferings for Truth, *&c. occasioned by* William Rogers *his suggesting the contrary.* From the *Title-Page* two things may be expected by the *Reader* to be proved, First, *That I misrepresent some of his Fathers Writings*, and Secondly, *That I pervert them.*

They are both notoriously false, and so will appear to any unbiassed Understanding *Reader*, the Proof given by *John Pennington*, is words of mine which he cites out of the 88 pag. of the *Third Part* of the *Christian-Quaker*, viz. 'We think it necessary to cite a 'Testimony published in Print by *Isaac Pennington* the Younger in 'the Year 1660, being part of a discourse, Entituled the *Authority*

and

and Government which Christ excluded out of his Church. As it lies altogether word for word, and not taken by Parts and Pieces here and there, these are all the Words of mine which he quotes for Proof, and having done, he treats thereon, as if my words imported, that I here would cite the whole Testimony of the said *Isaac Pennington* word for word, and not by Parts and Pieces here and there, when as my very words as they are cited by the said *John Pennington*, clearly shew that my Intent and Purpose was to quote only one part of his discourse, Entituled, *The Authority and Government which Christ excluded out of his Church*; as it lay altogether word for word, and not taken by parts and Pieces here and there, which I faithfully performed, beginning at the beginning of a Paragraph after a full stop, and so quoted about eight or ten sides, without adding or diminishing a word, and at length left off at a full stop, nothing said by *Isaac Pennington* contradicts this, the reason occurring in my Mind wherefore I so worded my meaning, could not be to insinuate that I cited the whole Testimony, because my very words declare that 'twas but a part, and the Motive wherefore I inserted these words as it lay altogether, and not by parts and Pieces here and there, was chiefly to quit my self from Jealousie that I had acted according to the Example of one of my *Opposers* within the City of *Bristol*, who on a certain occasion had taken out of my writing a part of a Sentence in one place, spoken on an occasion administred one day, and a part of a Sentence in another place, on an occasion administred another day, and renders them in Manuscript as one entire Sentence spoken by me.

And forasmuch as *John Pennington* hath not laid down any of my words, to shew wherein I have perverted some of his Fathers Writing, I think it necessary to cite all that I say in relation to that Part of his Fathers Testimony which I have cited; out of which words *Perversion* must be proved against me, or else none can be proved at all; the words do immediately follow what he hath cited to shew Mine presentation, and are these, 'Our End in citing this Testimony is, that the *Impartial Reader* may consider whether the said Testimony hath any Coherence with that part of the * *Book of Government* which is ob-

† Note, *meaning* Rob. Barclais *Book of Government, wherein he writ of a sort of Persons that would be* Innovators, *and given to change, and introducing* New Doctrines *and* Practises, *not only differing, but contrary to what were deliver'd in the Beginning, rightly treating on such kind of Language as this, I must say till convinced.*

'jected against by us, or doth contradict any Subject Matter that 'we have treated upon: which clearly shew that we put no Con-'struction on his Fathers words; but left the *Reader* free without endeavouring to impose any sense relating to these words.

And yet his weakness (if not wickedness) is so great as to declare that my Deduction (which in reality was none at all) was not genuine, but forced, and that my Inferences are not true.

But suppose that I had not worded my meaning so cautiously, as to have signified 'twas only a part of his Fathers Discourse, I appeal to all men of Understanding, whether in that very case, all Christian Professors that ever appear as publick Preachers, or Writers, might not by the same Rule be reflected on when they have quoted by way of Testimony or Illustration, a part only of anothers Testimony, but that which yet seems to aggravate *John Penningtons* abuse of me, is this, after he had cited what he thought meet of his Fathers words to manifest that I misrepresented and perverted his Fathers words; he then in the 6th. page of his Book thus saith, *Now let us see, whether even out of that very Part*, William Rogers *hath quoted, there be not words to the same effect, as where* Page 94, Part 3d. *of* William Rogers's *Book, My Father saith*, 'Care must be had, that nothing Govern in 'the *Church of Christ*, but the Spirit of 'Christ, that nothing else teach, nothing 'else exhort, nothing else admonish and re-'prove, nothing else cut off, and cast out, 'again, every Member is to wait in that 'Measure of the Spirit which he hath recei-'ved, to feell the going forth of the Spirit in 'him that teacheth and governeth, and so 'be subject, not to Man, but to the Lord, to 'receive from the Lord, to obey the Lord.

Note, John Pennington cites not all the rest of his Fathers Testimony, but a part thereof, I therefore query, whether by his Rule he hath not proved himself worthy of worse Reflections than he gives me, since he informs not his Reader, *that what he hath written to mend the matter, as he may think, is only a part of the rest of his Fathers Testimony.*

To every unprejudiced *Reader*, that may rightly weigh what I have now written, and compare *John Penningtons* Lines with the pretended occasion thereof, I doubt not but it will be manifested that I have not misrepresented, nor perverted his Fathers Writings, and yet *John Pennington*, for no other cause than already mentioned, reflects on me on this wise, 'That I do not through Ignorance

'rance, but wilfully, and designedly endeavour to smite and vilifie 'such as were, and are honourable, that I am guilty of premedita-'ted and palpable Falshood, that I have traduced his Father, and so 'proceeds to charge me with down right *Falshood*, and *impious Pre-'varications*, and with a *Judas Kiss*, (meaning as he saith, a shew of '*Candor*, &c.) I labour to betray the *Truth* and its *Sincere Profes-'sors* into the Hands of the *Wicked* and *Ungodly*, that I was untrue 'to my word, further adding on this occasion, these very words, '*viz.* These base and under-hand Dealings are so far from becom-'ing a *tender Friend*, that they are not like a *fair Adversary*, and so 'unsuitable to a *Christian-Quaker*, that they would be cause of 'shame to a *Moral-Heathen*, and that I prevericate in the Face of 'the World, and so appeals to any *Unbyased Judicious Reader*, whe-'ther I have not dealt fallaciously, deceitfully, and surreptitiously, 'as well as unrighteously, that I appear against the *Truth*, and them 'that are in it. All which undeserved Reflections, together with the heaps of the like in *Christophers Taylors* Epistle, seem to shew that the Approvers and Subscribers act like such as have had their Educations at *Billings-gate* amongst the *Scolds*, rather than under the Roofs of sober Families. One thing I have yet omitted, that was with me to take notice of. *John Pennington* in favour, as he supposeth, of his Father, tells his Reader, that I have leapt over some Leaves at the beginning, explanatory of the rest, and left out an entire Sentence at the close, from whence I observe, that what I quoted might reasonably be termed Explanatory of that which did proceed, and not that which proceeded be explanatory of what I quoted, which did follow. The Sentence left out at the Close was this, *And the Unity being thus kept, all will come into one Outwardly at length, as the Light grows in every one, and as every one grows into the Light, but this must be patiently waited for from the Hand of God, who hath the right way of effecting it, and who alone can do it, and not harshly and cruelly attempted by the rough hand of man.* Touching this Sentence, *John Pennington* saith, that I knew it would not serve my turn, but if fairly and impartially set down, would have both mended my Work insignificant, and detected the falseness of my Dealing, as it could not but have manifested to every considerate *Reader* that my Deduction was not genuine, but forced; to this I say, *First*, That I made no Deduction or Inference from his Fathers words, as I have already proved. *Secondly*, His Fathers words are *Prophetical*, signifying what will come to pass, not what was come to pass, and since

since the occasion of my citing his Fathers words, was only in relation to a Discourse touching what had been, I should have shewn my self very impertinent, to quote his words *Prophetically spoken*, of what should be: However, since *John Pennington* is pleased to say, I knew it would not serve my turn, but would have rendred my Work insignificant; I shall take the liberty to tell him that those very words may justly be termed to be a sufficient Testimony against some Actions whereof *George Fox* and some of his Party are guilty in an high degree. for it is certainly known that he and some of his Party have harshly, and (so far as was in their Power) truely persecuted some Persons for not conforming to the *Outward Prescriptions* of others, but had they instead thereof, exhorted them to wait on the Lord for a further growth in the Light, in order to the being led into an *Outward Unity*, or *Conformity* to such *Prescriptions* by the Hand of the Lord, who alone (as *John Penningtons* Fathers Testimony is) hath the right way of effecting it, it would have more agreed with his Fathers Testimony, and the Principle of Truth.

Witness, the Persecution raised against I.S. *and* I.W. *whereof some mention is made in the* 1st. *and* 4th Parts *of my* Christian Quaker, *and Proceedings against* John Ainloe *at a Quarterly-Meeting in the Isle of* Ely.

To conclude my Observations on *John Penningtons* Book, I have this to add, that *John Pennington* declares that the drift of the 3d. *Part* of my Book, as the *Title-Page* imports, *Is to tye up all to an Inward Government of Christ, exclusive of any Outward Form of Government, Order, or Discipline.* This it so notoriously false, that my very expres words in divers places of that very part doth contradict it; 3d. P. pag. 24. I thus write, *Though the Principle of Truth in these latter days hath, and may further lead into the Practise of Outward Orders in Discipline, with Relation to the Church of Christ.* And pag. 25. thus, *For though some Outward Form or Appearance may be according to the Order of the Gospel.* And in pag. 19. thus, *And yet I am abundantly satisfied that Set and Appointed Meetings on certain prefixt days, being with the joynt concurrence of those Members assembling, and from time to time to be assembled, to take care of the Poor, to inspect Marriages, that none come together disorderly, and to take care that Truth may not be scandalized through the Buildings of such who have been in Fellowship with the Children of Light, are not inconsistent with that Form that the Power of God may lead into; for I am a Witness for many years past, even to this day, that such Meetings have been serviceable to answer those righteous Ends.*

My

My Observations on what is written in relation to *Mary Pennington.*

The Title-Page Imports, *That I have suggested, that* Mary Pennington *did shun Suffering for Truth.* 'Tis a very false Representation of what I have said concerning her: For there cannot be a shunning of Suffering for Truth, unless one shun that Suffering which Truth requires, which I never did charge *Mary Pennington with.*

However I think meet to signifie the Occasion of my using her Name.

George Fox sends a Paper of Queries to be read in divers Meetings, reflecting so far as Queries could, on such as secured any part of their Estates from the *Spoiler*, and being informed that he advised *Mary Pennington* to secure hers from the Spoiler, I sent unto him this Query, Whether thou *George Fox*, whil'st *Isaac Pennington* was in Prison, and in expectation of being premunired, did not advise, or at least encourage *Mary*, the Wife of *Isaac Pennington*, to secure her, or their Estate, if thou deny it, I shall undertake to prove it, or bring Testimony under the hand of a credible Friend in Truth, that *Mary Pennington* did signifie so much? this I did to manifest atleast *George Fox* his changeableness in his Answer to the said Query: He denies not the Matter, and *Mary Pennington* relates something of it more at large, Saying, *That she never had any Advice from* George Fox *contrary to her own Conscience*, and at last saith thus, *And now I have given the true relation, I sum up all that, what I have here asserted to be done by me, was no shift nor carnal hiding from Spoil in that.* That was a Testimony, which being compared with that part of her Relation, where 'tis signified, *That when Sufferings for Meetings by Imprisonment gave way to proceedings by Fines upon Preachers, Hearers, &c. The Lord gave me a clear quiet submitting to it, though I had in my view the Ruine and Havock that* 40 l. *a week would procure to us*, &c. Shews that a Suffering for Meetings is in her sense a Suffering for a Testimony, and that she was not free to avoid that, but a Suffering for not Swearing, she was free to avoid, which occasions me to add that Pursuant to the Apostles Counsel, we cannot forsake the Assembling of our selves together, and in pursuance of Christs Command, we cannot Swear, and in both these

theſe our Teſtimonies for *Truth* is concerned; and therefore I cannot but conclude, that as it related to avoiding Sufferings, by reaſon of Obedience to Chriſts Command, *George Fox*'s Counſel to her was not Juſtifiable in him, whil'ſt be condemned the Practiſe in another, as it related to Sufferings in purſuance either of his or the Apoſtles Counſel; and whereas *Mary Pennington* hath accuſed me, that I have aſperſed innocent Servants of the Lord, and have brought forth nothing to prove that I have ſo done, I return it as a falſe Charge, unbecoming the Pen of one that pretends to an innocent and righteous Converſation, as ſhe doth.

BRISTOL, the 9th. *Month*, 1681.

William Rogers.

FINIS.